

HOLINESS TO THE LORD

JUVENILE INSTRUCTOR

VOL. XXXVI.

MARCH 15 1901

NO. 6.

DESIGNED
FOR THE
ADVANCE -
MENT
OF THE
YOUNG

GEORGE Q.
CANNON
EDITOR
SALT LAKE
CITY
UTAH

Dr. Bouzek Eng Co. S. L.

Published SEMI-MONTHLY By The
DESERET SUNDAY SCHOOL UNION

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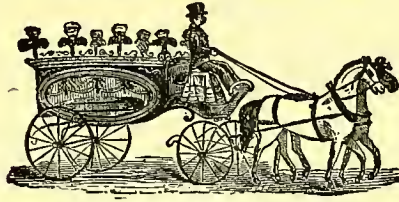
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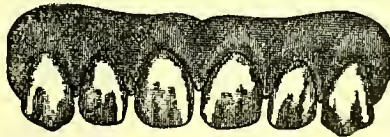
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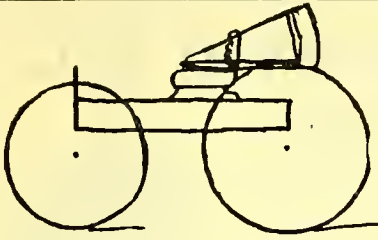
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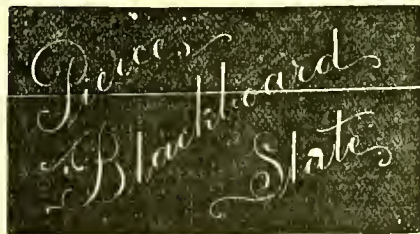
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JUVENILE INSTRUCTOR

ORGAN OF THE DESERT SUNDAY SCHOOL UNION

VOL. XXXVI.

SALT LAKE CITY, MARCH 15, 1901.

No. 6.

ELIJAH AND THE CHARIOT OF FIRE.

WHEN King Ahab told his wife Jezebel that Elijah had killed all the prophets of Baal she was very

the next day. But he fled to another part of the country and then asked the Lord to let him die. He fell asleep, and by and by an



ELISHA DIVIDING THE WATERS OF THE JORDAN.

angry and sent a messenger to tell Elijah that she would have him killed by that time

angel touched him and told him to rise and eat, and he saw food prepared and baking on

the coals, and a bottle of water for him to drink.

After he had eaten he fell asleep again, and a second time the angel touched him and told him to rise and eat for the journey had been too great for him. When he had eaten the second time he had strength enough to last him forty days, until he came to Mount Horeb. The Lord then commanded him to return to the wilderness of Damascus and to anoint Elisha to be a prophet after him.

A few years after that King Ahab wanted a vineyard that was near his house but which belonged to a man named Naboth. The king offered to give him money for it or another vineyard in place of it. But Naboth said «No,» for he did not want to part with the field that his father had given him. So the king went into his house and laid down with his face to the wall and would not eat his dinner. That was a very silly way to act, even if he was a king.

His wife Jezebel asked him what was the matter that he would not eat, and when he told her, she said, «Do you not govern the kingdom of Israel, and can you not have whatever you want? Come, eat your dinner and be merry, for I will give you the vineyard of Naboth.» So she wrote letters in the king's name and fastened them with the king's seal and sent them to the chief men of the city, telling them to proclaim a fast and to put Naboth where all the people could see him. Then they were to get two men who would just as soon tell a lie as the truth, to witness against him, or to tell the people that he had spoken evil against God and against the king, and then they were to take him outside of the city and stone him to death.

When they had done what Jezebel told them, they sent her word and she told King Ahab to go and take possession of the vineyard, for Naboth was dead.

You remember that in the days of the Prophet Samuel the people of Israel said they wanted a king to rule over them, and Samuel said,

No, they were better off as they were; but they kept on asking for a king until the Lord said they might have one. He also told them they would find out some day that it was much better to be governed as He wished them to be by the prophets whom He had chosen, than by kings.

The Lord sent Elijah to tell Ahab that he should be punished for all the wicked things that he had done and that the dogs should eat Jezebel by the wall of the city. And so it came to pass; Ahab was slain in battle; and one time when Jezebel looked out of an upper window to talk to Jehu the king, who had been victorious in battle and was returning home, he told the men who were standing by her to throw her out of the window. They did so, and his horses trampled her underfoot.

Then the king went to dinner and after he had eaten he sent people to bury her, but they found the dogs had eaten her up, all but her head and hands and feet. Afterwards all the sons of Ahab were killed as the Prophet Elijah had foretold they would be.

At last the time arrived that the Lord intended to take Elijah to heaven in a whirlwind. Elisha, another prophet, knew what was about to happen and would not leave Elijah, for he wanted to be with him to the last.

As they journeyed along they came to the Jordan. There was no bridge on which to cross the river, so Elijah took his mantle or cloak, wrapped it together and struck the water with it. Then the water parted each way and left a dry path clear through to the other side and the two servants of God walked through without getting wet or muddy.

When they reached the other side of the river Elijah said to Elisha «Ask what I shall do for thee before I be taken away from thee.» So Elisha asked that he might be as great a prophet or greater than Elijah had been. Elijah told him he had asked a hard thing, but he said «Nevertheless, if thou see

me when I am taken from thee it shall be so unto thee, but if not it shall not be so." And as they went on, walking and talking, a chariot of fire and horses of fire, came between them and took Elijah by a whirlwind into heaven.

Elisha saw him in the chariot of fire and called after him as he rose in the air but could then see him no more; so he picked up the mantle that had fallen from Elijah, and when he came again to the river Jordan he struck the water with it as Elijah had done;

and the waters parted, so that he went through without getting wet.

You see, children, both these men were doing the Lord's work, and the Lord made a way for them and provided for their needs. So it is with our Elders; when they are doing the Lord's work He will surely provide for their needs. This lesson teaches us that we should always trust in God and do what He directs, the same as His servants Elijah and Elisha did.

Celia A. Smith.



PROCEEDINGS OF THE SECOND CONVENTION OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

Held in Salt Lake City, Monday and Tuesday, November 12th and 13th, 1900.

TUESDAY MORNING SESSION.

(CONTINUED FROM PAGE 141.)

THE following regulations for the guidance of Sunday Schools, adopted by the Deseret Sunday School Union Board, were read by General Secretary Horace S. Ensign:

Since the year 1895 the Deseret Sunday School Union Board has adopted the following resolutions and instructions for the government and discipline of the various Sunday Schools throughout the Church of Jesus Christ of Latter-day Saints. They are hereby compiled, classified and presented for the guidance of the officers and teachers:

ON ORGANIZATION.

1st.—Superintendents and assistant superintendents of Sunday Schools should be selected from among those holding the higher Priesthood. In instances where suitable and

qualified men holding this Priesthood cannot be found, brethren holding the lesser Priesthood may act as superintendents or assistant superintendents, or in exceptional cases, properly qualified sisters may act in these positions.

2nd.—Where Sunday Schools are organized in the various missions of the Church, it is desirable that the president of the mission select some Elder to act as the mission superintendent of the Sunday Schools, who will report directly to the Sunday School Union Board. If desirable every conference may have a superintendent of Sunday Schools.

3rd.—Whenever it becomes necessary to fill vacancies among the officers and teachers of a Sunday School, preference should be given to those who practice the Word of Wisdom, honor the Sabbath day, sustain the Priesthood, observe the law of tithing and are not members of secret societies.

4th.—Where the theological department is made up largely of parents and elderly people, it would be better to place pupils who are promoted from the second intermediate class under a separate teacher, and such students be classified as the preparatory theological class. The work of this class should be preparatory to the regular theological work.

ON DISCIPLINE.

1st.—As soon as a primary or intermediate department or section exceeds the number of fifty, the superintendent should, if he has suitable teachers and sufficient room, divide it into two sections. The same lessons shall be taught in both sections.

2nd.—When the superintendent and the assistant superintendents foresee that they will all be absent from the school, they should appoint some one to take charge, but in case they fail to make such appointment, it becomes the duty of the secretary to call the roll as usual, the senior male teacher of the theological department should then take charge of the school. Should the Bishop also be absent, the senior teacher, providing he holds the necessary Priesthood, should direct the administration of the Sacrament.

3rd.—The minutes of the Sunday School should always show that the superintendent presides, if he be present. If one of his assistants takes charge, it should be shown upon the minutes, but the superintendent, when present, is always recorded as the presiding officer. After the minutes are read, if there are no amendments, or the amendments offered are approved, the minutes should then be accepted with uplifted hand. Teachers who are present when the roll is called at ten o'clock should be recorded «early.»

4th.—When stake annual Sunday School conferences are held, it is preferred in the future that the Sacrament be administered at the morning session, instead of the afternoon, as heretofore.

5th.—It is recommended that the children should remain seated during opening prayer.

6th.—It is preferred that promotion be made once a year. In special cases transfers may be made whenever occasion requires; but at all times by mutual understanding between the presiding department teacher and the superintendent.

7th.—The average attendance of the school should be made up from the full attendance of officers, teachers and pupils each Sunday, as ascertained by the secretary. The annual average attendance is ascertained by putting down the actual number in attendance each Sunday during the year; add these numbers together and divide the total by the number of Sunday School sessions held during the year. The answer will be the average attendance.

8th.—When the quarterly conference of the Stake is held, the Sunday School of the ward in which the conference is held should convene for one hour in the morning, from ten to eleven o'clock, and a general program take the place of the regular exercises.

ORDINANCES AND PRINCIPLES.

1st.—The following instructions from Superintendent George Q. Cannon have been adopted as the general sense of the Deseret Sunday School Union Board:

«Officers and teachers in the Sunday Schools of the Latter-day Saints should be observers of the Word of Wisdom, who live upright lives and perform the obligations required of them, and who are living examples to the children they are called upon to teach. In no office in the Church is it so necessary for persons to be free from the use of intoxicants, tobacco, Sabbath-breaking, profanity, etc., as in the case of Sunday School officers and teachers; for they are examples immediately before the children, and this Board should give the appointment of persons so guilty the stamp of disapproval. It is better that a position in a Sunday School should be vacant for a time than that men who are users of intoxicants and tobacco, profaners of Deity, and Sabbath-breakers, should be set up as teachers of the youth of Zion.»

2nd.—In the absence of the Bishop, the superintendent of the Sunday School should, when necessary, instruct those administering the Sacrament to be cautious about breaking more bread than is necessary for use in the school. The residue of the bread broken should be returned to the brother or sister who has furnished it and be put to some good use; it should never be wasted. The greatest cleanliness should be required of those who break the bread. Children should be prohibited from drinking out of the Sacrament cups after the water has been passed, or from interfering with the Sacrament service. Buckets and cups or dippers should be provided for the children to quench their thirst.

It is not advisable to require fast-day offerings from the children.

MISCELLANEOUS.

Officers, teachers and members of the Sunday Schools are expected to remain aloof from all secret societies, and to refrain from wearing badges, political or others, in the Sunday School.

Superintendents are requested to read at the regular monthly meetings of the teachers all general instructions of the Union Board published in the JUVENILE INSTRUCTOR.

Each Sunday School should take one or more copies of the JUVENILE INSTRUCTOR, so that they may be in close touch with the Deseret Sunday School Union Board and be informed as to its rulings.

Superintendents of Sunday Schools are asked to furnish the Stake superintendents and the Deseret Sunday School Union Board with copies of all printed matter originating with them, which they propose to use in their schools.

Contentions and debates on religious questions, wherein men assume positions for the sake of argument and then undertake to uphold them, should not be permitted in our Sunday Schools.

In the announcement of hymns, superin-

tendents should give the pages of both the hymn and the song book.

Under the approval and direction of the Bishopric, each school shall meet once a year in special session, or ward Sunday School conference, and by vote sustain the officers and teachers of the school. A special program may be rendered and the session shall only last during the usual time of holding Sunday School. A desirable time to hold such special session would be on the Sunday nearest the date of the anniversary of the organization of the school.

DISTRICT SUNDAY SCHOOL CONFERENCES,
ASSISTANT SUPERINTENDENT GEORGE
REYNOLDS.

In the program my name is down to speak this evening on the subject of «District Sunday School Conferences;» but I will take the opportunity of doing so now, and refer afterwards to one or two things that need our attention.

With regard to the desirability of holding district Sunday School conferences, we have found, while attending the annual Sunday School stake conferences especially during this present year, that they, in too many cases have become little more than a Sunday School conference of the ward where the conference meetings were held. Nearly, if not all the class recitations and exercises came from that particular school, and very often no other school in the stake was represented except by one or two delegates. The children were conspicuous by their absence. It is thought that to avoid this difficulty it will be well in the different stakes, where the stake superintendents and the presidency of the stake think it advisable, to hold district conferences in different portions of the stake, and at these district conferences the usual program of the annual conference can be gone through. This would bring it to the homes of all the children and all the schools would have the advantages and benefits of the conference. There are some conferences,

especially the remote ones, that are so scattered that it is a very difficult thing to get the people together. For instance, we will take the Panguitch Stake, which we may say is composed of four groups. The one in the north comprises Circleville, Kingston, Junction and Marion. A second group is Panguitch and the smaller settlements immediately north and south of it. Then comes the group outside the Basin, composed of Tropic, Cannonville, Henrieville and one or two smaller places. And then at a great distance from all these is to be found Escalante. In stakes that are thus situated, the Sunday School annual conference becomes little other than a district conference, and all the rest of the stake loses the advantage of the conference and the instructions there given. Therefore, we desire to bring to the attention of the brethren residing in stakes such as these the question: Would it not be better to hold district conferences, and we, as members of the Sunday School Union Board will endeavor to have at each a representative present? For a considerable time district conferences as well as annual Sunday School conferences have been held in some of the most populous stakes, not especially for the reasons that I have given, but they have found other advantages. This is the case in Sanpete, in Utah, in Weber and others of our larger stakes. They have found it an advantage to have conferences in different portions of the stake though they are compact and close together, when we compare them with the San Juan, the Panguitch and others that I might mention. We submit this, brethren, for your consideration, and leave the matter with you, desiring that you will communicate to the Board whatever your wishes may be.

We have lately published, as you all know, a Jubilee History of the Sunday Schools of the Church, and here [exhibiting one in view of the audience] are the books. They are now ready for distribution. They have taken a great deal more time than was at first expected, and a vastly greater amount of labor.

These books will be sold at a dollar, and those who like to buy books by the pound as they do butter, will certainly have their money's worth. The question may be asked why other books cannot be published as cheaply as these are? For the simple reason that all the work of the committee has been done for nothing. No charge has been made for the literary work of the compilation. All you are paying for is the printing, the paper and the binding. A large number have been published to meet the orders that were given; and we trust the brethren and sisters will now make their orders good by purchasing them, that we may have the money to pay the printer. A ten per cent discount is given to the Sunday Schools where we do not have to send them by mail. The postage is twenty cents each.

I now wish to draw your attention to our last Bible Chart, No. 5, as we call it, of which very little is known. We have brought it here this morning, because we wish you to see it. [The speaker held the chart aloft in the view of the audience.] It principally illustrates the miracles of our Savior. Very few of the schools have purchased it, and therefore we wish you to see it, that you may know its value. While we have so many of this number on hand, we cannot consistently go to the expense of getting out another one, for it costs us \$500 every time we publish a Bible Chart. The cover is the map of Palestine; then twelve pictures on the life of Christ. The price to the schools is one dollar.

This [another chart being exhibited] is a chronological chart of Nephtie-Lamanite history that the Board has lately published. The price, as you see it backed with strong canvas and mounted on rollers, is one dollar. We also have it for sale for twenty-five cents, paper only, so that you can fold it up in your Book of Mormon or make whatever other use of it you may wish. It commences with the departure of Lehi's colony from Jerusalem, 600 years before Christ, and closes with the

record of Moroni after 420 years had passed away from the birth of the Savior. It gives the history both of the Lamanites and the Nephites, and also of the colony of Mulek; their divisions, their coming together or uniting, the organization of the Gadianton robbers, and all other important chronological matters mentioned in the Book of Mormon; also a table of contemporary events that occurred on the eastern continent. All these and other books that are published by the Union—our Treatises, hymn and song books, etc., as well as Bibles and Testaments and other works, can be purchased at our rooms in the Templeton building, where we invite you to come and see our stock.

Here is a question that concerns me as the treasurer:

«Should the (nickel fund) be forwarded to the stake treasurer in the envelopes in which it is collected, or are the officers of the schools at a distance from the headquarters of the stake allowed to take the nickels out of the envelopes and forward postal orders for the amount?»

Most certainly, they should be taken out; it is not intended that the envelopes should be forwarded to the stake treasurer. The nickels should be taken out of the envelopes and a record made in the school of the names of those who give and the amounts they give; and the money can be sent in the most convenient form to the stake treasurer. The record of the donors is kept in the individual schools. The class register has a column for that particular purpose.

We have two or three questions asked, if the proceedings of this Convention will be published. Such is the intention. They certainly will appear in the JUVENILE INSTRUCTOR, but whether in pamphlet form as was the last Convention, has not yet been considered by the Board.

THE USE OF THE LEAFLETS, ASSISTANT SUPER-INTENDENT KARL G. MAESER.

We are told that the use of the Leaflets

has been explained repeatedly. At our late conference and at the Convention held two years ago, instructions were given on this point, and in the Leaflets themselves we are told how to use them. Nevertheless, members of the Union Board have discovered in their visits to the Sunday Schools that numbers of the teachers do not handle them to the best advantage, and they desire that another explanation of the subject be given on this occasion.

All the Leaflets are arranged according to certain principles. There are two general divisions of the Leaflet: the «Subject Matter,» and «What we may Learn from the Lesson.» There are those two great divisions to every Leaflet, no matter what subject it may treat upon, whether from the Bible, the Book of Mormon, or the Articles of Faith.

Now, the «Subject Matter,» is again divided into the text, including the references and the notes. Then it is presented in three different ways: first, the text is read, verse by verse with the references and the notes. That is one way. The next way is by catechisation, that is, overhauling the subject again, to make it more familiar to the pupils, to find out if they still remember it. The first was the object itself, the picture presented to the children. In the primary class, for instance, we present the picture itself, then explain every part of it. We then remove the picture and find out if the pupils still have the picture in their minds without seeing it. So, the second part in the Leaflets, that of catechising, is the subject over again. After this has been gone through, a thorough impression has been made upon the minds of the pupils. They have proved it by answering the questions. The catechisation covers the references as well as the text.

Now, when the teacher wants to find out if the pupils can explain the lesson in their own way, we call it the «Lesson Statement;» that is the subject over again; the same subject as the text was, as the catechisation was. Now the pupils produce it themselves.

They bring in what they have learned, in their own language—what they have learned from the text, what they have learned from the notes. That statement covers the whole over again, only instead of the teacher talking the pupils do it all. To do this properly we must take more than one Sunday. It is not intended that the Leaflet should be gone through in one Sunday's lesson. That is simply impossible. If you do it, you will have to do it in a very superficial way, so that it will make little impression upon the minds of the pupils.

We will now suppose I am a teacher with my class and our lesson is the Leaflet «Moses and the Magicians.» First then comes the reading of the text, then the lesson statement; how should each of these be done? I instruct my pupils whenever they have had this kind of religious instruction in hand to read no further than the first full stop. When you come to the first full stop, don't read any further. Why? We will suppose that one of the scholars is now reading. I will show how it is done. He reads the first, second, third and fourth, or to the seventh or eighth verse. While he was reading the first verse, there was a point in that verse that struck me. I might have information upon that point, but he keeps on reading. When he comes to the second verse, there are two points I wished to impart or to ask information upon. I haven't time to write it down, because the reading goes on too fast. There is the third verse; I would have some information upon that, but the reading continues. When he comes to the eighth or the ninth verse, I have forgotten what I wanted in the first or the second. Perhaps I only remember as to the last verse he has read. Now comes the teacher. He explains a great many things, but not the points that I wanted to know. He doesn't touch them. We teachers should have in view that one point: search the scriptures, not merely read them. As Paul instructed Timothy, «search the scriptures.» How shall we teach our pupils how to search the scriptures, how to find out the

thing we want? Now in reading the scriptures there is a something that arises in my mind; I do not know what it means. Most of our scholars don't know what they don't know. Therefore, we have to teach them. How is that to be done? Fellow-teachers, teach them by reading first just one verse. I will give an illustration:

«John, you read.»

He reads, «We have Moses and the Magicians.» That is not the place, it is the commencement of the text; we must read the title. I am too fast; I am too far ahead of my lesson. I will commence better. John reads the title of the Leaflet, «Moses and the Magicians,» and he sits down.

«Has any one a question to ask me on that?» That is one of the first things to be considered by every teacher. You don't know what you don't know. Therefore, you don't know what you ought to ask. Nobody asks you a question. Then I ask it, and they don't know the answer. «What is a magician?» «Why didn't you ask me that?» Now explain what a magician is.

«Any other question on that point?»

«No.»

«I would like any one of you that can to tell me something about Moses. Willie what can you tell me?»

«Moses was born in Egypt. He was concealed by his mother and found on the river Nile.»

«Another member tell me who Moses was?»

«Thank you.»

The next boy reads, «Egypt.» The place where the events stated in the Leaflet took place. He sits down.

«Anybody tell me anything about Egypt?»

«No.»

«Well, it is a country in Africa; a great river flows through it—the Nile,» and so on. «But what big buildings are known in Egypt?»

«The pyramids.»

«Good. What was the name of the ruler in Egypt?»

«Pharaoh.»

«Now, next boy, you read.»

«B. C. 1491.»

«Any question on that?»

«No, sir; that is plain enough. B, is plain enough; I know what that is; C, I know what that is; 1491, I know what that is.»

«What does B. C. mean?»

(No reply.)

«Well, why don't you ask me that question when you don't know it? B. C. means before Christ.»

«Any other question.»

«No.»

«What is the next?»

«1491.»

«What is the next year?»

«1490.»

«One year nearer the birth of the Savior.»

«O, that is plain enough.»

Now we have learned quite a number of items already; we have learned three things. Our Leaflet relates to Moses and the Magicians; we have read about Egypt; we have read about B. C. 1491, and we have obtained some useful information on it. Now comes «next.»

Mary reads, «Exodus 11: 13.»

«Any question on that?»

Now I find that they don't know what Exodus means. All this is inquired into. Then come the chapter and the verse. «You have your Bibles; who can find the Book of Exodus?»

«All right.»

Three or four have found it; one hunts for the Book of Exodus among the Epistles of Paul, and so on. So by pursuing this course we obtain quite an amount of information.

Next come the verses. In the first verse there are references. «There is No. 1. What does that mean?»

«Oh, it refers to a note.»

«Will you read the note.»

Have it read right at that point when it is wanted, and explain all under that note. Then comes the letter «a.» Read that refer-

ence. «Who has got it?» And so it goes on and by the time the lesson is closed, we have to look back, and behold, we have been able to read only three or four verses. That is all. But we have obtained an immense amount of information. O my! Some of our fellow-teachers think they must read so many chapters of religion. They may just as well have two yards of religion, five pounds of religion, or three quarts of religion. It is just as stupid to say «two pages of religion, or two chapters of religion.» Now when you get through reading, you commence to catechise. No Leaflet to be before the eyes of the pupil. Now commence. All that you have said in regard to references and notes must be in your mind. Always inspire the children with confidence, that which you want them to know you know first, or else you are a mighty poor teacher. A teacher should not expect the pupils to know what he does not know himself.

«Now who can tell me about what we have been studying?»

That is what the lesson statement calls for. Don't let each one take up half an hour. Willie goes on; he talks for about a minute and a half, about the contents of the first two verses. That is enough.

«What has he left out?»

Mary says he left this out, or he left that out, and so on. Then the next.

«What has she left out? What have they both left out?»

And finally the whole thing is complete. That is the lesson statement. Distribute it among eight or nine. Find out what each boy and girl may have left out; what they may have said in a wrong way. Let that be rectified. Now what have we learned from that lesson. We have learned that lesson in the text, in the shape of catechisation; have learned it in the «lesson statement,» made in the child's own own language. Now, what was all that for? That is the main thing that we are all working for. The teacher has all the time in his mind, «What may be

learned from this lesson?» In his notes, in his references, in his catechisation—in all these he has always in his mind that ultimate point, «What we may learn from this lesson.» That is the object. God bless you, in the name of Jesus Christ. Amen.

PRESIDENT CANNON.

Brother George D. Pyper will answer a few questions in his line, that have been sent in here.

ELDER GEORGE D. PYPER.

One question is; «Is it appropriate to introduce instrumental music of various kinds, duets, quartets, etc., into the opening exercises of the Sunday Schools on the Sunday morning?»

The Deseret Sunday School Union Board has indicated just how a Sunday School should be conducted, and they have published a Sunday School hymn book for use on Sunday mornings. It certainly, to my mind, would be objectionable to open Sunday School with duets, quartets, etc. In the first place, the time is insufficient. The question, it seems to me, answers itself. Examining the paper, I find this is written on

(TO BE CONTINUED.)

the back of the question: «The music, whether vocal or instrumental, should be the music chosen by the Deseret Sunday School Union Board.»

«Please say a word on Sunday school choirs.»

There is a difference of opinion about the Sunday School choir. But the Board have fixed upon the plan they consider best for general use. You may say what will apply in one stake will not apply to another. They have to hit upon a happy medium, if I may use the term, and devise what will be of best use for all. It has been advised that a Sunday School choir should be introduced in a Sunday School, not to do the singing but to *lead* the singing. The idea is, the choir should meet during the week and learn the song, and save some time in that way in the Sunday School. The chorister does not lead the school; he leads the choir, and the choir, knowing the music, leads the children. I believe some day there will be no Sunday School choir except the whole Sunday School. That, to my mind is the perfection of the Sunday School choir; but for the present a Sunday School choir has been established.

Closing hymn, «Beautiful Words of Love.»
Benediction, Elder Brigham Young.



MISSIONARY EXPERIENCES.

DIRECT REVELATION.—II.

DURING the last half of 1899, a matter arising in the Tasmanian Conference of the Australian Mission weighed heavily upon my mind. Elders William Robison (of Morgan) and B. H. Bingham (of Wilson, Weber Co.,) had succeeded, without purse or scrip, in opening up a new and promising field in the Huon country, in southern Tasmania. At a town called Franklin

they had been very successful in making friends, their meetings were well attended and a few seemed about ready for baptism. They could get food and sleeping accommodations without asking, in at least fifty families in the town, and were often treated to excellent fruit (which abounds there) and given many a shilling in money.

All at once opposition arose. But the owner of a little steamer (a Mr. Williams)

came to their aid and proffered them free transporation whenever they desired it between Hobart and Franklin. This promise was accepted, and was kept good for six to eight months to my knowledge, and I have taken quite a number of journeys on the *Amy Louise*, during which we were given freely food and bed as well as the ride of sixty miles each way; and the last I heard the Elders were still given the same privileges.

But the ministers in and about Franklin combined against the Elders, busying themselves visiting among the people and slandering the Elders and those who were kind to them; and, apparently all at once, a marked change came over the people of Franklin. The Elders were denied even common courtesies, and could hardly procure accommodations or food in a single family in the town. The work seemed to be effectually stopped there. Just about that time, however, an opening occurred a few miles further up the Huon River, at a place called Upper Huon. This was an isolated district, where people are found living on the tops of considerable and certainly very abrupt mountains, and little groups of houses are seen nestling in the hills, so far back that they still thresh their grain with the flail and grind it into flour by hand or horse power. A clergyman had told the people there that they might just as well expect to go into a public house and get a drink of beer or a meal of victuals and go away without paying for it as to expect to go to church without paying for it. The ministers not only demanded pay for preaching, but conveyance must be furnished to and from Franklin. The Elders, just at this time, appeared upon the scene with the Gospel message without money and without price; and many opened their houses to them. They began to do a good work, and baptisms were talked of.

The ministers, who a short time previous were unwilling to preach the truth without money, were now active in disseminating

falsehood without price; and while the field on the one hand had looked the most promising in the mission, there was apprehension on the other that Upper Huon would be another Franklin.

Elder Robison, who was a very worthy as well as experienced and able Elder, had been notified that he would be released to return home about the end of September. This was early in August. Yet, unsolicited by anyone, I had felt very strongly the gravity of the situation in southern Tasmania, and in a letter written to the president of that conference I had told him that, owing to the peculiar conditions there and the fact that Elder Robison was so full of zeal and faith, where so much depended upon him, I felt inclined to extend his time in the field twelve weeks, although he had already been about two and a half years upon his mission, and had suffered a bereavement and many trials. I added, however, in my letter, that I would make it a matter of prayer and seek the mind of the Lord on the subject, and would inform him later. I did so immediately. I asked the Lord, that if it was His will that I should carry out my judgment and extend Elder Robison's mission that period of time, that he would cause my bosom to burn within me by the power of His Spirit. I felt no response for a whole day. I asked that it might be made known to me by a vision of the night. I received no manifestation. The following day I asked the Lord if it was His will that Elder Robison should go home at the time previously appointed. I felt a warmth within my bosom that seemed convincing. But my feelings had been so wrought up about the matter and my judgment had become so strongly settled upon retaining Elder Robison in the field, that I persisted and importuned the Lord, at my bedside, that He would make known His will unto me by a vision of the night.

I awoke during the night, my spirit burning, as it were, within me, and my heart glad. I had received a beautiful vision. A

heavenly personage had come to my bedside and communicated to me the will of the Lord on the subject about which I had inquired, and also much information in regard to associate matters. All this filled me with inexpressible pleasure, and furnished me material for long contemplation.

But when I finally awoke again in the morning, although the impression of the vision was most strong upon my mind and the information given me was retained most unequivocally, that Elder Robison should return according to the previous appointment, all the rest of the information had been taken from me and I felt utterly incapable of recalling any of it. This seemed strange to my mind, but I accounted for it, by the belief that the Lord intended I should benefit by my experience and the exercise of judgment, as well as to seek Him as time went on and new conditions arose.

I at once wrote the president of the Tasmanian conference particulars of the manifestation, whereby it should be known that it was the will of the Lord that Elder Robison should sail for home at the date previously fixed. However, a few days before Elder Robison would have to leave his field of labor, and many weeks after writing as above, the President of the conference wrote

me describing enthusiastically a recent visit he had made to the Huon country. He was indeed much encouraged with the outlook, but felt greatly the importance of the best work possible being done where they were actually searching out Israel from the fastnesses of the mountains and hunting them from the holes in the rocks. He had, in fact, felt so much the gravity of the situation that he had told Elder Robison that he might consider his mission extended until the next following sailing of the *Moana* (twelve weeks,) and wrote me hurriedly to confirm the same: He had felt so intensely enthused on the subject that he had apparently overlooked my previous communication; and Elder Robison had also volunteered his willingness to remain if counseled to do so. I answered this letter very briefly, stating the whole matter had been covered by a previous letter, receipt of which had been acknowledged, and I could say no more. The Lord had revealed His will on the subject, and although it seemed contrary to the judgment of man at the time, I did not doubt it. Nor did I when I visited the field myself; and I feel now, more than ever, the wisdom of the same. My note reached Elder Robison just in time for him to catch the last boat, to commence his homeward journey.

F. E. Barker.



POLITENESS AMONG THE CHINESE.

IN social and business intercourse between Americans and many Europeans and most of the Oriental races, a great deal of friction is caused by a lack of those ceremonious observances which we usually call politeness. The Oriental is never in a hurry. His training requires certain observances, certain congratulations, certain compliments before he

is prepared to take up the consideration of any business or social questions. Most Europeans and Americans are direct and impulsive, and look upon all these ceremonies as an unnecessary and useless waste of time.

Politeness does not have the same meaning to a Westerner that it has to Oriental peoples, and a failure to observe certain requirements

is not a matter of great concern to an American and he is inclined to disregard ceremony as a matter of no consequence. With Asiatic peoples it is usually quite different. The ceremonies of social intercourse are very important to them and failure to observe these social requirements is often a matter of grave offense, and if the European disregards the sentiments of his Oriental friends, all intercourse is likely to be shut off. A failure therefore to be polite as the Orientals understand it has often been a source of great irritation and dislike, if not hatred and contempt toward Europeans. In Asiatic countries it is a sort of lubricating means of destroying friction that may likely arise. The Chinese have, it is said, some three hundred rules of ceremony and three thousand rules of behavior. In these rules there is a careful training, but there can be no doubt that these rules are a question of instinct rather than of acquirement.

Politeness has been defined as "real kindness kindly expressed," but with the Chinese it is not merely a matter of kindly feeling. It is a question of conduct which they all insist shall be observed, and they are not disposed to submit to any intercourse which undertakes to do away with the rules that govern their relations with one another, not only among themselves, but with foreigners. If we cannot appreciate their ideas of courtesy, that is our misfortune, not theirs, and we must abide the consequences.

Perhaps Americans and many Europeans might learn some valuable lessons from Orientals who undoubtedly overdo the rules of politeness as much as we neglect them. It has been very suggestively said of politeness that like an air cushion, there is nothing in it, but that it eases wonderfully the jolts one might otherwise get.

However, in the early conduct of the Euro-

pean nations with the Chinese, the Chinese undertook to maintain a superiority in their intercourse with foreigners, an assumption which foreigners very naturally resented, and foreigners in time refused to prostrate themselves before high officials of that empire and demanded that they be received on terms of equality.

Little by little these distinctions in matters of politeness between the Chinese and foreigners have been done away with, but in overcoming these differences there have naturally arisen feelings of dislike and hatred because the terms of equality have been brought about by menace or force. These differences in our notions of social intercourse have not yet been overcome, and it is altogether likely that the differences in views on questions of politeness between the foreigners and Chinese will be a source of great annoyance and trouble in years to come in the relations which must necessarily exist between the Europeans and the Orientals.

Many of their ideas of politeness seem utterly absurd to us, but they are vital to them. An instance is told of a young bride who called upon a foreign lady for the purpose of paying her respects. Politeness compelled the bride to make her obeisance, but it must be in the direction of the royal palace wherein the emperor lives. If the foreign lady had understood and taken her position at the right place in the room, the young bride would not have been compelled to turn her back to the lady when she made her bow. If the foreign lady did not understand this requirement, that was her misfortune. The young bride made no mistake.

Perhaps we need more Oriental suavity, and if we had more of their politeness we might avoid many unpleasant misunderstandings which give rise to suspicions and unfriendliness.

J. M. Tanner.

HISTORY OF THE EARLY CHRISTIAN CHURCH.

FOR YOUNG PEOPLE.

CHAPTER VI.

Saul Visits the Saints at Jerusalem—The Church Enjoys a Season of Rest—Peter Heals a Man who was Afflicted with the Palsy for Eight Years—He Raises a Woman from the Dead—Cornelius, the Gentile—His Vision—Peter's Vision—The Gospel taken to the Gentiles.

FEAR fell upon the disciples in Jerusalem when Saul appeared in their midst. They could not believe that he who but a short time before had been one of their bitterest enemies, could, in the twinkling of an eye, as it were, be transformed into a faithful friend. But Barnabas, who had learned of Saul's conversion, took him to the Apostles, and after hearing from his own lips an account of his miraculous conversion, the Apostles extended to Saul the right hand of fellowship.

Persecution now ceased for a season. This was brought about by the action of the Emperor Caius Caligula, who ascended the throne about the time of Stephen's martyrdom. He was a very vain and self-willed man, and had little or no regard for human life. He determined that he would make the world worship him, so he gave orders to Petronius, the Roman governor of Syria, Palestine and the East to have his statue erected in the temple in Jerusalem, and to compel the Jews to offer sacrifices to it. This the Jews refused to do. They stopped work on their farms, and assembled in thousands at different points, and requested Petronius to slay them at once rather than compel them to violate the divine law and worship the image of Caligula. Petronius halted his army, and held a conference with the Jews at Tiberias, which lasted for fifty days. At the end of that time he wrote to the emperor, telling him of the opposition with which he had met. Herod Agrippa was in Rome at that time, and he was held in great

esteem by Caligula. Herod gave a very expensive banquet in honor of Caligula and by this means he succeeded in securing temporary respite for the Jews. For a year and a half the Jews were so concerned over the decree of Caligula, that they found no time to persecute the followers of Christ, and during that period the churches in Palestine enjoyed a highly appreciated rest. Visits were paid to the different churches, and much valuable instruction was given by the Apostles and others.

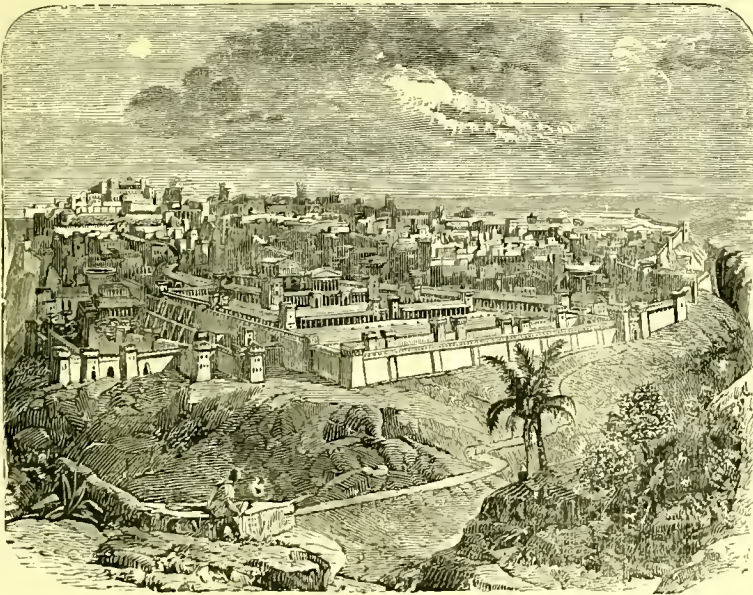
While on a visit to Lydia—a city of Ephraim, thirty miles north-west of Jerusalem—Peter found a man named Æneas who had been confined to his bed for eight years with the palsy. After talking with this man for a short time, Peter said to him, "Æneas, Jesus Christ maketh thee whole: arise, and make thy bed."* At the command of the servant of the Lord, the disease which had afflicted the man for so many years took its flight, and he arose perfectly healed. News of this miracle spread throughout the city and vicinity, and upon seeing the man who had received so great a blessing from the Lord, many were converted to the faith.

A few days after this, a still greater miracle was performed by Peter. At Joppa—a city fourteen miles west of Lydia—a woman named Dorcas was taken sick and died. This woman was loved by all the people who knew her, because of her good works, and her kindness to the poor. Hearing of the miracle which Peter had wrought in Lydia, the people of Joppa sent messengers to him, requesting him to come over to their city. When Peter arrived at Joppa he was taken to the death-chamber of Dorcas, where a number of people, mostly widows, had assembled, weeping and mourning. Peter re-

*Acts 9: 34.

quested the mourners to retire, and when they had done so, he closed the door, and knelt before the Lord in prayer. When he had ended his supplication, he arose, and turning to the dead woman he said, «Tabitha, arise.» She immediately opened her eyes, and, seeing Peter, she gave him her hand, and he assisted her to arise, and presented her to all the Saints and people assembled. They were filled with astonishment, and many who were unbelievers, upon seeing this great miracle, believed on the Lord and became members of the Church. While in

this number was a man named Cornelius,* a captain over a hundred soldiers, who with his family prayed to God often, and gave much alms to the poor. These things were exceedingly pleasing in the sight of God, and He had prepared a blessing for Cornelius and his family. One day Cornelius saw in a vision an angel enter his home. Addressing him, the heavenly messenger said: «Cornelius, thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a



ANCIENT JERUSALEM.

Joppa, Peter was the guest of a man named Simon, a tanner by trade.

Up to that time the Gospel had not been preached to the Gentiles. It had been confined entirely to the Jews; but as many of the latter had rejected it, the Lord decided to send it to the Gentiles, among whom were many devout and God-fearing people. Of

*Cornelius was what was called among the Jews a proselyte of the gate. These proselytes are said to have been very numerous. They were a kind of fringe hanging upon the outskirts

tanner, whose house is by the seaside:† he

of the Jewish people. They were admirers of Jewish ideas, doctrines and practices, but they were not incorporated with the Jewish nation nor bound by all their laws and ceremonial restraints. They were merely bound to worship the true God and observe certain moral precepts said to have been delivered to Noah. Such a one was Cornelius.

†The following description of the house of Simon the tanner, is found in Geikie's «The Holy Land and the Bible:» «On the south side of the

shall tell thee what thou oughtest to do.»*

As soon as the vision had ended, Cornelius called his family together and related what he had seen. He then dispatched two of his most faithful servants and a devout soldier who waited on him, to Joppa, in quest of Peter.

That Apostle, according to his daily custom, had gone up to the roof of the house in which he lodged to offer prayer, and while thus engaged he saw in vision a sheet descending from heaven, in which were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. As Peter gazed upon this strange sight, a voice said to him, «Rise, Peter; kill and eat.» But Peter answered, «Not so, Lord; for I have never eaten anything that is common or unclean.»† And then the voice spoke to him the second time, saying, «What God hath cleansed, that call not thou common.»

The vision was repeated three times, and the vessel was then taken up into heaven. But Peter could not understand the vision, and while he pondered in his heart, as to its

town, at the edge of the sea, close to the light-house, one is reminded of the visit of St. Peter to Joppa, by the claims of a paltry mosque to occupy the house of Simon the tanner. The present building is comparatively modern, and can not be the actual structure in which the Apostle lodged. It is, however, regarded by the Mohammedans as sacred, one of the rooms being used as a place of prayer in commemoration, we are told, of the Lord Jesus having once asked God, while here, for a meal, on which a table forthwith came down from heaven. Strange variation of the story of St. Peter's vision! The waves beat against the low wall of the courtyard, so that, like the actual house of Simon, it is close on the seashore. Tanning, moreover, in accordance with the unchanging character of the East, is still extensively carried on in this part of the town.»

* Acts 10: 4-6.

† Acts 10: 14.

meaning, the Spirit of the Lord said to him, «Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.»*

In obedience to the voice of the Spirit, Peter the next day, accompanied by Cornelius' servants, and some brethren from Joppa, set out for Cæsarea,† where Cornelius resided. When Cornelius saw Peter coming, he went and met him, and fell down at his feet and began to worship him. But Peter stopped him, and told him to rise, for he was only a mortal man. Cornelius conducted Peter to his home, where a number of people had assembled. The Apostle, after being introduced to them, told them that it was not the custom of the Jews to associate with the Gentiles; but, he added, that he had come to them because the Lord had commanded him to do so.

Cornelius then related before all present the vision which the Lord had given to him, and said he was anxious for Peter to tell them what the Lord desired him and his family to do. When Cornelius had finished speaking, Peter addressed the people. He told them that God was no respecter of persons; but in every nation he that feared God and worked righteousness was accepted of Him. He testified to the divinity and the mission of the Savior, and bore a powerful testimony to the truth of the Gospel which Christ had taught.

While Peter was speaking the Holy Ghost fell upon all those assembled, and a number of them began to speak in new tongues, and to magnify God. Upon seeing this, Peter said, «Can any man forbid water, that these should not be baptized, which have received th

* Acts 10: 19, 20.

† Cæsarea, Palestine, a city built by Herod the Great in honor of Augustus Cæsar, and dedicated to him. It was situated on the Mediterranean Sea, fifty-five miles northwest of Jerusalem, and thirty miles from Joppa.

Holy Ghost as well as we?)* So Peter took Cornelius and his household, and all those

who believed in his word and baptized them. And that day the door of salvation was opened to the Gentiles.

Acts 10: 47.



DESERET SUNDAY SCHOOL UNION DEPARTMENT.

DESERET SUNDAY SCHOOL UNION LEAFLETS.

LETTERS are frequently received at the office of the Deseret Sunday School Union from Sunday School officers complaining of the non-receipt by them of their usual package of Leaflets, and asking the reason why. We again state for their information that by a vote of the stake Sunday School superintendents at a meeting held by them and the general officers of the Union October 5, 1900, (see JUVENILE INSTRUCTOR, vol. xxxv, pages 700 and 840,) the publication of the Leaflets has been *temporarily* suspended. When the publication of the Leaflets is resumed due notice thereof will be given. During this interim many of our schools are making use of the Leaflets they already have on hand and are assorting and arranging them by topics.

The issue of the Leaflets thus far is from No. 1 to No. 212, and five topics are therein treated, viz: 70 upon Old Testament lessons; 31 on the life of Christ; 51 on Book of Mormon lessons; 20 on the life of the Prophet Joseph Smith, and 40 on the "Articles of Faith."

The Sunday School Board has now ready for sale, bound in half leather, a limited number of the entire issue of Leaflets with title page; contents; history of the Leaflets; index to chapter of subjects; index of Leaflets by topics; subject of each Leaflet, and alphabetical list of Leaflet notes. The last named consists of four pages of index to over 500 notes which appear in the body of the book and affords a ready means of reference to the valuable matter contained in the notes. The

work is embellished with a frontispiece of the Deseret Sunday School Union Board, and will be sold at \$1.75 postpaid, or \$1.60 net.

Realizing that many of our Sunday Schools have many Leaflets on hand which they may desire to have bound, the Board has printed a limited number of the title page, index of notes and frontispiece and offer them for fifteen cents the set.

An extra supply of the alphabetical list of Leaflet notes has been prepared and will be mailed to any address at five cents each. These will be found of much value wherever and whenever the Leaflets are used. Parties or schools desiring to make up sets of Leaflets can be supplied with the numbers desired and the indexes, title page etc., by addressing orders to Deseret Sunday School Union, 408 Templeton Building, Salt Lake City.

ANNUAL STAKE CONFERENCES.

The Annual Sunday School Conferences of the undermentioned Stakes and districts will be held as follows:

Snowflake,	Saturday and Sunday,	April 27 and 28.
St. Johns,	" "	May 4 and 5.
Maricopa,	" "	May 11 and 12.
St. Joseph,	" "	May 18 and 19.
Juarez,	" "	May 25 and 26.
Diaz,	" "	June 1 and 2.
San Luis,	" "	June 8 and 9.

It is expected that Elder L. John Nuttall, of the General Board of the Deseret Sunday School Union, will attend the above conferences, at the same time he will also represent the Religion Class work.

EDITORIAL THOUGHTS.

SALT LAKE CITY, UTAH, MARCH 15, 1901.

OFFICERS OF THE DESERET SUNDAY SCHOOL UNION:

George Q. Cannon, - - General Superintendent
George Reynolds, Assistant General Superintendent

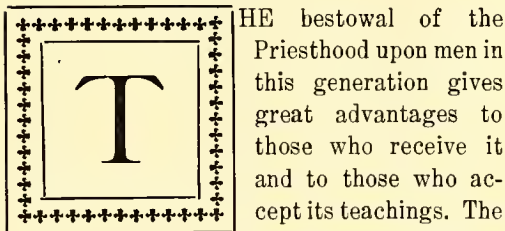
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ADVANTAGES OF A LIVING PRIESTHOOD.



HE bestowal of the Priesthood upon men in this generation gives great advantages to those who receive it and to those who accept its teachings. The

popular religions of the day are non-progressive. There is general unbelief in new revelation from God, and as a consequence men cut themselves off from all communication with Deity. They are stagnant, so far as religious truth is concerned, because they receive no communication from heaven respecting it. This generation knows no more about divine things than the generations that lived a thousand years ago.

Not so with the Church of Christ. That Church is continually instructed by revelation, which comes through the medium of the Priesthood, and which is varied according to the different circumstances in which the Church is situated.

What a great advantage, therefore, the Church of Jesus Christ possesses over every

other organization! It not only has the records which contain the revelations of the Lord to former generations, but it continually receives divine communications upon various points for its own guidance. The wonderful manner in which the Latter-day Saints have been led in the midst of the different persecutions which they have had to meet, is due to the fact that they have been in close communication with the heavens. The Lord has revealed to them from time to time what steps they should take. They have been guided continually in a path of safety, and have been delivered so frequently that all fear of overthrow and destruction has been taken from them.

During the seventy years which have elapsed since the Church was organized there have been many times when it seemed impossible to escape total destruction. But through the Priesthood which God has placed in His Church, deliverance has come, and the people have survived. When we were compelled to leave the city of Nauvoo and the State of Illinois, letters were written to the governors of all the States, informing them of the desperate condition of the Saints, and asking if they could find an asylum within the borders of their States. Only one governor condescended to reply. It was evident that there was no disposition to extend any help to the Saints or to afford them a place of refuge.

Had it not been for the revelations of the Almighty, what would the people have done? Before them was a wilderness, comparatively unknown, and filled with tribes of savage Indians. Could they hope to find a home there? It was the only place open to them, and the Lord inspired His servants to penetrate that forbidding wilderness and seek for the home that He promised to provide for them. The remarkable features of that journey cannot be described in their fullness. There is nothing like it recorded in history;

and no power except that of God could have led and preserved the people as they were led and preserved in coming to these valleys and establishing themselves here.

This is only one instance out of many that signalize in a most remarkable manner the history of this Church. We have neither time nor space to point out as might be done, the many wonderful deliverances wrought out and the many miraculous things brought to pass in our behalf. But no Latter-day Saint can fail to be impressed with the fact that the hand of God has been manifest in all that has taken place. Every one must acknowledge the power that has come with the restoration of the Priesthood to man, and the organization of the Church of Christ upon the earth.

How priceless a blessing the authority of the Priesthood is! By it man is brought into close contact with his Heavenly Father. A man who holds the Priesthood is able to act in the name of Jesus Christ, and his acts are accepted by the Father. A wonderful power is this! He can say to his fellow-man, If you will believe in Jesus, repent of your sins, and permit me to lead you into the waters of baptism and administer that holy ordinance unto you in the name of the Redeemer, your sins shall be remitted; you will be cleansed from sin, and stand accepted before the Lord. Who can place a proper estimate upon the value of the authority by which such results are wrought! Then, after baptism, the man bearing the Priesthood has the authority to lay on hands and to bestow the Holy Ghost. So also with all the ordinances which are necessary to pre-

pare men for the next state of existence. The holiest of all ties, such for instance as the sealing of wives to husbands and children to parents, can be formed and made eternally binding through this authority. Nothing is lacking to prepare men for eternal happiness.

Are not these God-like powers? What can be more impressive than the knowledge that the acts of men who bear the Priesthood are recognized by the Lord as though performed by Himself! No wonder that good men have felt in days gone by that if there were but one to be found who had the authority of the Priesthood as it was enjoyed in olden times, they would go all around the globe in search of him—they would gladly follow him to the ends of the earth!

And now that it has been restored, and has brought the heavens so near to man, or in other words has lifted man so near to the Eternal Father, is it not strange that many who are called Saints act at times as if they did not appreciate its presence in our midst? Its powers, and the blessings it has brought to many since the Lord sent it from heaven, ought to be a source of constant joy to us. The rising generation especially should be taught concerning the mighty theme, and be made acquainted with the many ways in which it is of benefit to them. They should be made capable of understanding and appreciating the advantages which we as a people possess over all sects and denominations in the world, in having a living Priesthood, and in being blessed with continuous revelation suited to the circumstances in which we are placed.



A CHARACTER SKETCH OF DR. KARL G. MAESER.

HAVING been requested to write for the JUVENILE INSTRUCTOR a sketch of the character of our now departed, but always dear superintendent, teacher,

brother and friend, Elder Karl G. Maeser, I ask the Lord to enable me to do so to the satisfaction of its readers. This is not a historical sketch of his life and career; but, as

there is perhaps not one soul now living, that knew him so well and for so long a period or as far back to the earlier years of his life, as I did, I will attempt to place on record a character-sketch of this great and noble man and deposit it as a token of love and respect, like a laurel wreath on the little hill that now covers his earthly remains.

As early as the year 1852, both of us having previously obtained our college education in two different seminaries of learning, he in Dresden and I in Freiberg, Saxony, and both having served as teachers in different parts of that country, God so directed it, that our life's path ran together, and we found ourselves acting as teachers in one of the large schools of the city of Dresden. Had it not been for that incident perhaps all would have come different with us in our after lives. But God directs the fate of His children, and what we call our own arrangements, are after all simply our dropping into the path which our Father has marked out for us. In those days we were what you might call young, fairly-well educated Gentile boys, like thousands of others anywhere. We knew nothing of the Gospel; but one fact was clear to us, that what the world called "religion" was not the truth; and as there was nothing better to our knowledge, we both were, what thousands of others are under like conditions, sceptics, and we thought that science, and especially natural philosophy, was the only thing that might in some way fill the longing of the soul. This period is the danger-line of life, like a circle of mist, through which one has to pass, and in this dangerous atmosphere, I am sorry to say, nine-tenths of our college students remain and become infidels. But let me say to you: drink deeper! go on! work thyself through! We did go on, and for that reason the guiding hand of God came to our aid.

It so happened—yes, «happened» so the world calls it—that in Brother Maeser's childhood (it must have been in the early thirties), perhaps during the gloomy days of Missouri, he

saw a pictorial description of a driven, wandering people, with prophets in their midst, with hidden records on tablets buried in the hills, with angels watching these records. This people were cultivating the arts and sciences as they wandered along, and only the name, (a mysterious name it appeared to him) «Mormons» had impressed itself on the memory of the youthful reader. That was all. Who were that people? What were they? Whither have they gone? Certainly something very peculiar about all that, and right in our own day!

This strange history, the strange name of the people, the hidden prophetic records, the story of angels in the nineteenth century—all had left an impress regarding which Karl spoke often to me, long before we knew anything further about it. But, in 1853, we fell in with a stranger, who, hearing us utter the word «Mormon,» said he had run across such a people in Denmark, and set us on the track of getting in a roundabout way the address of one of their number (Elder John Van Cott) in Copenhagen, and later on Elder William Budge was sent to us. He taught us the Gospel by using a Bible, that had the German text in one column and the English in the other; in this way he pointed out the striking passages, for neither could speak the other's language.

From that period dates the change in Brother Maeser's life. As by magic he was at once transformed, changed, illumined, yes, inspired. The sceptic of yesterday was at once the ardent advocate of *real* religion, not because he had found some new passage in the Bible, but because his soul had been touched, the way was clear, he knew it *for himself!* You may think our Karl was perhaps at that time a fanatic to a certain extent, but I knew him too well. Karl G. was never a fanatic. One of his pet words used to be: «Boys, don't give way to illusions!» He simply had hold of the right key, God had silently placed it in his hands, and all was clear to him; so much so that he enjoyed the

gift of tongues on one occasion, perhaps before he himself knew that there was such a gift restored. Did I not hear him and Elder Franklin D. Richards converse together in the dark night on the road homeward after our baptism, on the 14th of October, 1855? What they said I do not know, but I knew they had a good conversation together, and when we waited, to let them come up, the gift was gone.

Brother Maeser was a man of wonderful force; he had a magnetic power of inspiration. He could fill all around him with enthusiasm. I have seen him in the school-room, in the days when we were teachers together, looking at his little flock, and by just a sound from his lips, or a smile, or a gesture of his hands, the little fellows would fairly jump on the benches to reach him. I have seen his entire class of sixty or eighty children trying to get hold of his hands, or even the skirts of his coat, when school was dismissed, so that he, at times, had to get out by a side door to escape the demonstration in the street. This magnetic power is a peculiarity in nearly all great men, and I rank him not only among the *good*, he was in his line also a *great* man. Here is the sign of the great men: When you, for instance, see an actor, who can make you forget that you are beholding a play, and who charms you to that degree that you take it all for reality, then you have before you a great master actor. Great men are like fixed stars, they attract and force into their orbit their planets together with their satellites. Brother Maeser had that gift. He inspired me first with his ideas concerning the Gospel, and through me my family.

We voluntarily, but cheerfully gave up our situations in Dresden, and exchanged our comforts for the hardships and privations of a missionary's life in London. When Karl later entered the career of a school teacher in Utah, he soon had again his circle of enthusiastic students and followers, judging from the beautiful remarks of his former

students, Professors Talmage, Tanner, Brimhall and Apostle Smoot and others at his funeral, together with the host of students from many of Utah's prominent institutions of learning who were present. They all realized that Karl G. had been their star; in fact, one of the floral emblems bore the very inscription, that "their star had set." So great was the degree of inspiration which he could spread around him, that everybody willingly overlooked the faults of his accent, a fault which in others would always have been considered an obstacle to success; but without these peculiarities his friends and admirers would have almost thought it was not the original Brother Karl G. Maeser.

I have yet in my possession the identical German Bible (Luther's translation,) which we used in our first dear little branch in Dresden. On the occasion of our parting from each other at 35 Jewin Street, London, he said to me: "Edward, gold and silver have I not, to give you on your journey to Zion, but here—take this our Bible," and he wrote in it, and there it stands to this day:

"Karl to his Edward, 26 March, 1857."

Brother Maeser's nationality was very marked. He was an out and out German in character, and remained so. Unless a higher principle demanded a change, he would never change for the sake of changing, he was not changeable, he was a firmly set character, unless he could be convinced that something else was better. I noticed in London, to my great amusement, that he could never get accustomed to the English firegrate, after having been used to the uniform warmth of the German massive stoves. He used to draw near the fire, and there it was too hot for him, and in moving away, he felt too cold. He once said to me in German: "O dear, these English people are never in their true element, unless they enjoy the sensation of a shaved poodle, sweating in front and shivering on the back."

Brother Maeser possessed a wonderful gift

of organizing and creating order out of chaos. I noticed that great gift in his management of the Swiss and German mission, 1868 to 1870. There he organized new branches, put the best element at his disposal to preside, and created a wonderful system of teacher's report books, by which it was absolutely impossible for a visiting teacher to shirk his duty without being noticed. Never did he allow the lines, so to speak, to drop out of his own hands; he simply handled everything himself, and his aids were merely the mediums through whom the work was done. He established the *Stern*, the organ of the mission, which has now seen the thirty-second year of its issue. Then see what he has wrought in the immense work of our Church school system! Everything works like a charm; obstacles had simply to vanish before his energetic and magic touch. There was no such word as «fail» in his vocabulary!

One remarkable feature of Brother Maeser's character was his jealousy to guard the rights of the authority entrusted to him. Willingly would he have given the cloak also to him who took his coat; but when anybody attempted to assume that which belonged to him by authority of his calling, he would jump up like a lion. Then he cared not whether he insulted anybody; in fact, he told me once, that on such occasions he intended to insult. Anybody who did not know this peculiar trait of his character, would have thought him somewhat too particular. Here is an example of what he once said in my hearing; and I honor him for doing so: One of the missionaries in Switzerland had assumed on one occasion to call his orders in question, to which he said: «H——, you are in my opinion like a little rooster, that stoops his head very low on going through a high arch way, for fear he might knock his head against the arch!»

Brother Maeser would under different circumstances have become a good political leader and a strategist. The qualifications for it were in him. I have heard him describe and analyze movements of historic bat-

tles and campaigns with a shrewdness and skill and forecalculation that were really remarkable from a man who had no military training. His organizing talent would have made him a master of the situation upon the field of politics; he showed it by his suggestions in our state convention; and his above mentioned jealousy in guarding a trust bestowed upon him would have made him a most honorable and desirable servant of the people. Then, it might be asked, why did he not step into the arena?

Answer: Karl G. Maeser was not small enough for pulling wires; «bread and dinner» snatching was not his forte, his back was too straight; he could never stoop down to tickle, in order to be tickled in turn. Karl was not built that way. But he had, nevertheless, the elements of true statesmanship and generalship in him. You should have watched him observing interestedly political movements in Switzerland; you should have seen him on other occasions playing a game of checkers. He was not a professional in that line, but in his first four or five moves he compelled his opponent to make just such moves as he desired him to make, and which brought for Karl the victory in the end. He had that gift.

Now, our Karl G., as he was fond of being called, had also his weaknesses; nobody knew them better than I, his almost lifelong friend. I have seen, known and watched him in all the varied conditions of life, and in his deepest distress I could not help but admire him. Now, not to mention his weaknesses in a sketch of his great character would mean to rob the truth. He loved the truth, and to speak concerning him truthfully, would please him. He himself admitted his faults to me, his bosom friend, many times, and therein is another proof of his greatness, for small souls never admit their faults. His weakness was—and it was the only one that I ever could discover—he was not successful in matters financial. To have taken advantage of him in matters of finance would have been no

trick at all. Had he been left to elbow his own way in a shrewd, wicked world, he would no doubt have gone under and would have finally died in despair. But God was that man's guide. As soon as he commenced his career in the schoolroom of the Twentieth ward, there came in his pathway some men who observed in him the hidden worth, and such men as Bishop Sharp, C. R. Savage, John Nicholson, George M. Ottinger said: «That man must be retained here with us at any price.» Finally that great man, that Prophet indeed, President Brigham Young, who was the great master organizer in Israel, that great sun, who understood so well how to gather around him his planets, each one in its place and sphere, that great American, concerning whom it will take another fifty years before he will be fully understood by his own nation—he also cast his prophetic eye on him, and he placed our Karl G. in his right place, where he should stand and work. And Karl did fill this place, and shone, a master, in all his glory, by a Prophet's appointment.

The Brigham Young Academy, the organ-

ization of the entire Church-school system, and his place in the superintendency of the great Mormon Sunday School system, together with his place in the Board of Education,—that was his great mission, and there he held the fort to God's glory! The playing of the grand old choral, (words and music by Dr. Martin Luther,) which was so well performed at the funeral: «Eine feste Burg ist unser Gott,» (a powerful fortress is our God) was fittingly chosen as a part of the funeral program.

In our dear Karl Maeser will be fulfilled what the Prophet Daniel said (chap. 12: 3,) they that turn many to righteousness, shall shine as the stars for ever and ever.

Let me now close and place this tribute on the mound of his silent grave. He is enshrined in the hearts of old and young, great and small throughout all Israel.

Und werd' ich einst begraben sein,
So setze in den Himmel ein
Den schoenen hellen Edelstein,
Mein treues deutsches Herz.

Edward Schoenfeld.



OUR DEPARTED FRIEND.

DR. KARL G. MAESER has passed away: «Not dead, but sleepeth,» may be truly said of him. Had his talents been recognized when he came a visitor to the United States, while sojourning in Pennsylvania, he would then have been, like Agassiz, seized upon by some of the great men of the country and detained as one of the instructors in one of the greater institutions of learning. His mission, however, was to be among the Latter-day Saints, and though no one knew or realized the fact, many times this man of noblest attainments

and heaven-born intellect, was without bread for himself and family, during his arduous labors among the people of his choice. Many times he has been approached with the suggestion that as Principal of the Brigham Young Academy he was without proper remuneration, and that by migrating to some eastern institution he could find work congenial and very remunerative financially. And when these offers were mentioned to him he, like the great Swiss scientist, replied, «I cannot afford to waste my time in making money.» His untiring zeal and devo-

tion to the work assigned him by President Brigham Young helped to arouse a new interest in what he had accepted as his life work, the higher education of the youth of Zion.

He obeyed the scriptural injunction «Whatever thou findest for thy hands to do, do with thy might,» and we might add, not only his hands, but his soul and brain were inseparably committed to his work. By a miracle he was brought to know and understand the truth of the Gospel, and to comprehend the divine mission of the Prophet Joseph Smith; yet a continuation of miraculous evidences was not needed to keep this living faith in him; once to know the truth was always to know it, and he knew that he did know it. He energized his scholars with himself and imbued them with his own energy, and made them feel his personality, and aroused in them a determination to learn, and as they advanced from primaries to grades, and thence upward, all students, of every grade, became filled with enthusiasm because they had received of this modest man the very spirit of learning.

Once when the writer was visiting the Brigham Young Academy in the days of its poverty and meager accommodations, the school being at that time held in an old brick store building on Main Street, Provo, he became deeply impressed with the mental and physical force of Doctor Maeser. On this occasion several classes were being conducted in the one large recitation hall. A young man, as an assistant, was trying to instruct the class in elocution. The class was reciting under the direction of the assistant the famous lines, «The Epaminondas of Modern Greece,—»

«Strike, till the last armed foe expires,» etc.

As the weak, spiritless sound of the instructor's voice, with the class following in the same dispirited way, caught Dr. Maeser's ear, he rushed from the other end of the room, caught the book from the astonished assistant's hand, and said, «This will never

do, you must infuse some life into the class.» Then he took up the refrain of the poet, and shouted in his ringing voice, like the blast of a trumpet,—

«Strike, till the last armed foe expires;
Strike, for your altars and your fires;
Strike, for the green graves of your sires,
God and your native land.»

The effect was magical. The whole school was aroused and stimulated to seeming greater effort, and from this very pleasant episode I am sure that every student then in the Academy determined to work with new energy and make more rapid advancement. This experience was no doubt an example of many other times of the sudden arousing of the spirits and energies of his devoted scholars by their self-forgetting, self-denying professor. Nay, I believe that no day passed in the experience of this loving teacher without some evidence of the deference and inspirational power developed in some unexpected moment by the wonderful love, the call and response of hearts, that existed between him and his band of loving children, whom he could electrify by a word or gesture, or even by a look. It is not wonderful then that so many of his pupils have found leading positions as excellent professors and instructors in the schools and institutions of learning throughout this western land, and more especially among the Latter-day Saints.

The name of Karl G. Maeser has become a household word in the homes of the Latter-day Saints, and every one of his pupils of early or later time will echo this sentiment of the writer, that those who knew him best loved him most. His scholars became his children, one and all, and received from him the tender love and the fatherly care and advice of a loving parent. I testify to all, that this I know and know full well.

Karl G. Maeser has left a name and a fame that will never die. As a husband he was a most considerate and gentle protector, and his own children found in him the gentle care

and solicitude which emanate from a loving father whose hope and faith was in them, and the trust that in their life's journey they would follow his kindly teachings. The beginning of the day's labors, both at home and in school, was marked by devout and earnest prayer; kneeling before his Creator he uttered his praise and adoration, and then

besought in deep humility continued blessings for his beloved children at home and for those in the school where he taught.

«He prayeth best, who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all.»

S. B. Young.



ON THE MEXICAN PLATEAU.

THOUGHTS of our first days in the territory of Tepic bring up pictures of a rolling foot-hill country between the sea and the mountains, of waving grass and groves of palms, of warm days and cool nights, of bananas and oranges galore. A week of such delightful travel and then we commenced to climb toward the great interior plateau passing through picturesque Tepic, wealthy Tequila and a score of lesser pueblos into the state of Jalisco and to Guadalajara its capital.

In a drenching rainstorm, the first rain that we had seen in three months, we entered Guadalajara on December 18. The people of Jalisco consider this the most beautiful city of Mexico, but we have passed others that we consider its superior in many ways. It has a large American colony and is a favorite summer resort for wealthy Mexicans. We made camp about six miles beyond the town and most of the boys preferred to return and spend the night in the city. As I had other work planned for the next day a passing glance was all I had of the second city of the nation.

When morning broke the clouds had cleared away and the city of Guadalajara, with its white domes and spires shone like a collection of pearls in the emerald setting of the wheat and barley fields. But of more

interest was the little village of Tonalá that nestled against the mountain side, a league distant to the east. Guadalajara is especially noted for its pottery and earthenware. This is made by the Aztecs of Tonalá. The Indians of this part of Jalisco have been potters for generations. In fact the state takes its name from *jal*, which means potter's clay. After breakfast Brother Henning and I rode to the village. At the entrance to the town was a spring by which was a statue of St. Elias, mounted on a stone pedestal. If it had not been for the inscription I should have supposed it to represent Moses with uplifted rod, smiting the rock in the wilderness. Just beyond this an Indian family working around a fire in their yard attracted our attention. There was a pile of clay in the yard; against the sides of the house, on the ground and on shelves, leaned plates and platters, and the ground was fairly strewn with animals and grotesque figures. One member of the family was modelling animal bodies from the wet clay. Another moistened a small lump of clay in his mouth and made horns, ears, legs, tails, etc., which he deftly affixed to the proper places. A third with pots of pigments and home-made brushes painted the images—red, blue and yellow. The remaining Indian attended to the kiln and to the burning of the pottery. This ware, plates, vases,

images, animals and all sells for \$3 per gross in Guadalajara. It takes just a week for the family of four to earn this amount.

Tonala boasts an old and new church. In front of the former was a colossal statue of Pope Pius IX, the inscriptions on the base commemorating the principal events of his pontificate. About the building were various other statues, all of Indian design and execution, in honor of the early Spanish monks and missionaries. The new church was a work of art, so far as the interior was concerned, but everything showed the barbaric love of splendor that characterizes an ignorant people. The paintings at the «Stations of the Cross» were fine, but the scene of the «Last Judgment» back of the high altar was magnificent. Instead of a mural fresco or a painting on canvas, the entire subject—clouds, Deity, angels, saints and sinners—was modelled in clay and afterwards painted. The effect especially in the noontide light was wonderful. The chapel of the Virgin was resplendent with gold and silver and was decorated with valuable votive offerings.

On our return to camp we found the entire party engaged in packing. The boys had enjoyed themselves in the city and had added several new words to their vocabulary. One young man, who, in Sinaloa, had frightened a lady by politely asking in Spanish if she had windmills to sell when he desired to purchase potatoes, obtained considerable note as an interpreter. In one store he had asked the price of a «head» when he meant a squash and, to cap the climax, a couple of young ladies from the States hearing him speak a few words of mixed Spanish and English rushed at him frantically and begged him to make the clerk understand. They wanted hosiery, insertion and various articles that a young missionary is supposed to know nothing about; but he stood his ground manfully and won both their gratitude and that of the clerk.

Early the following morning we saw a piti-

able sight. We had camped by the roadside, and long before we had breakfast two bodies of Mexican troops passed by. Each drove in front of them a band of half-naked women and children, with a few infirm old men. In their hands and on their backs and heads these poor people carried all their worldly possessions. They were the families of Maya Indians who had been in rebellion against the federal government and were being driven out of their own land to the cold Yaqui river country, there to take the place of the rebellious Yaquis that have been deported southward. This forced change of climate is a very profitable thing for the Mexican government. It reduces the number of Indians every year. In many of the state and federal institutions we saw the Yaqui women who had been brought from Sonora as prisoners of war, employed as cooks, laundresses and chambermaids.

Shortly after leaving Guadalajara we experienced our winter. There was a suspicion of frost in the air on two or three evenings and we could obtain neither fresh fruit nor vegetables, but by the time we reached Leon spring was fairly upon us.

On the morning of December 26 we rode between two massive stone pillars that mark the boundary line between the states of Jalisco and Guanajuato. Below us, stretching far to the south and east was the level and verdant valley of Leon. It was so sprinkled with haciendas, pueblos and large cities that its fertility could not be doubted. We noticed a sight that would be wonderful in Utah. On one side of the road corn huskers would be working among the dry stalks and on the other side the young shoots were waving a foot high. In many places the wheat had sprouted in a field before the corn was removed. Barley was in all stages from sowing to harvesting. Three or four crops a year from the same piece of land is the rule in this section. Lettuce, spinach, radishes and green onions remind us of early May at home.

The day spent in the city of Leon was a great feast day for the Roman Catholics. A new bishop was consecrated and many high ecclesiastical dignitaries from all over Mexico honored the city with their presence. Streets and houses were beautifully decorated. We visited the cathedral, where the consecration services were in progress and were especially charmed by the fine music. Leon is famous for its tanneries and for the manufacture of serapes, ponchos and hats, so most of our time was spent in the industrial institutions, the hospital and the armory.

Beyond Leon we found spring work in full blast. The cultivated fields on the large haciendas are as level as an Illinois farm. Each is surrounded by a dyke and as soon as one crop is removed the land is flooded. When the water subsides sufficiently the ground is plowed and sown and both wheat and corn mature without further irrigation. The immense stacks of straw would do credit to the largest California ranches, but the farm implements are of the most primitive style, wooden plows and ox-carts. Only a system of cheap peonage, which amounts to practical slavery, enables these vast estates to be run profitably.

At Guaje we left the line of the Mexican Central railway and took a short cut for the City of Mexico. On New Year's day we passed through the beautiful town of Salvatierra and commenced to climb the high mountain range that encloses the valley of Mexico. Away from the railroads and beaten routes of travel we experienced the most cordial hospitality from the large hacienda owners. One of the incidents of the journey was the eating of ripe strawberries on January 5. As we left Utah too early and arrived in Arizona too late for the delicious fruit, the dish was greatly appreciated. The next day, at Molinos del Rey, we saw a creamery in full operation. Although the La Val separator is used the results are very unsatisfactory. The milk is brought to the creamery at all hours of the day, in wooden

casks that are not always sweet and clean. From the milk of 500 cows but forty pounds of butter is made each day. But butter is a great luxury in Mexico and this commands one dollar a pound in the city, though it does not compare at all favorably with our home product. The skimmed milk is all made into a leathery cheese which is in great demand among the poorer classes of Mexicans. In every stage of the manufacture the cleanliness, which is essential to success in our dairies, is noticeably lacking.

As we approached the valley we saw immense tracts of land devoted to the cultivation of the maguey. It would seem that some more profitable crop than pulque might be produced, as it takes the plant ten years to mature. When fully grown and before blossoming, the top is cut. The sap is collected night and morning for two or three months when the yield ceases and the plant dies. When first dipped out the juice is sweet and watery. After standing about a week it becomes tart and sparkling and reminds one of new cider. From this time fermentation proceeds rapidly and after a month the pulque is a thick, stringy liquid, so sour as to be very distasteful to the uneducated palate and decidedly intoxicating. In this condition it is the favorite beverage of the lower classes. Mexico City alone consumes forty car-loads of pulque per day. The mal-odorous stuff is vended about the streets in pig-skins and goat-skins and the vile smell of the pulque shops taints the air of the entire city. One hacienda on which we camped ships 10,000 liters every day in the year. The wholesale price is one cent a liter, but in Mexico the same quantity retails for three cents. The pulque plant belongs to the same genus as the maguey from which mescal and tequila are distilled, but is found at a higher altitude. It resembles the century plant and is extensively used for hedges, the sharp leaves being as effectual a barrier against persons and stock as is the cactus.

On the morning of January 9, we saw, ris-

ing above the clouds far to the southeast, two mighty snow-clad peaks, and that evening, as the setting sun tinted them with rosy hues and the lengthening shadows cast long, black lines down their furrowed sides, we knew that they were the great volcanoes—Popocatepetl and Ixtaccihuatl. Mexico, towards

which we had been traveling so many long and weary months was almost reached. The next night we made arrangements for pasturing our animals for one week at a hacienda. A fourth of the journey to Valparaiso was accomplished.

W. M. W.



HOW MY BABY WAS HEALED.

IN August, 1898, my one-year-old baby, Eugene, took cold after having measles, and that with teething brought on cholera infantum. We did all we could for him but he steadily grew worse. His little face became so emaciated that no one feature looked natural, and the bones began to protrude through his skin in many places on his body.

Some of the sisters (including Sisters Woodruff and McCune, of Salt Lake City, who were here at the time attending conference) kindly washed and anointed him several times. Apostle A. O. Woodruff and other brethren administered to him, and, though he would rest better after these sacred ordinances were performed, still his condition became more pitiful than ever, and it looked as though recovery were impossible.

When he had been sick about seven weeks a Brother Anderson administered to him, promising him life and health to finish his work on earth. As he said this I felt a thrill from my head to my feet, the Spirit telling me it would be as he had said, and I rejoiced to know that my baby would live. But the child continued to get weaker until he could not open his eyes. For nearly three days no pulse could be felt, the only sign of life being the faint heart beat. Many thought he was dead; one dear sister coming twice to assist in laying him out.

Notwithstanding all this, we, his parents, felt that he would live. The sisters came and helped me to nurse him, among them Aunt Jane Hinman, who was an excellent

nurse and had faith in his recovery. Sister Mary Head sat up one night, and while kneeling by the cradle the gift of tongues rested upon her, and she sang in a soft, low tone some beautiful rhyme, the substance of which was that his parents had lived the laws of health, consequently the child had inherited a strong constitution; also that we had observed the Word of Wisdom and could claim the blessing if we asked in faith for the destroyer to be rebuked. She finished by saying: "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord."


This had a soothing effect upon us, and we felt to say, "Thy will, O Lord, be done," though we could not but feel that it was the will of the Lord that the baby should live.

From that very night he began slowly to mend. The Elders continued to come every day to administer to him, and with good care he was healed completely by the power of God. He is a strong, healthy boy today and a living testimony to us; and all who saw him then and can see him now feel that his recovery is a miracle. He cut nine teeth during his sickness, and had lung and brain fever during the latter part. We feel to give all honor and praise to God for his restoration.

I might add that my husband saw his sickness and recovery in a dream before he was taken sick and always had faith that the child would live.

Mrs. Elnora Wight.

CARDSTON, ALBERTA.



FOR OUR LITTLE FOLKS.

THREE LESSONS.

Tell the Truth—Decide not Hastily—Don't Forget to Pray.



L

ITTLE ANNIE was a real clever child. Always willing to help her mother with whatever the latter required of her; but she had one serious fault. It seemed very hard for her to tell the truth. One day she would come home from school saying that the teacher had kissed her, and told her she was the best little girl in school; other times she'd tell her parents that some of the children had abused her shamefully; stories which she made up and there was no truth in. And when things disappeared in the pantry and the mother knew positively that no one but herself and Annie had been there, she would ask her daughter what had become of such or such a thing, and the girl would stoutly declare that she knew nothing about it. This grieved the mother very much as she had lost several children and had great hopes for her only daughter. Often would she plead and reason with the child, but seldom did it seem to make any impression at all. One day Annie's Aunt Ellen came to spend the afternoon, bringing with her cousins Johnny, Mary and Alice.

As the two sisters sat in the house chatting pleasantly, they were quite startled by hearing someone screaming, and presently Annie burst into the room, her face, hands and clothing nearly covered with blood. It

was soon discovered, however, that it was merely the nose that bled and that that organ showed a slight bruise. By applying plenty of cold water the blood was soon checked and ceased to flow; and the women asked the cause of the hurt.

«Cousin Johnny hit me with a big stick! He hit Mary and Alice too, they're all crying,» was Annie's answer.

«Johnny hit you!» Aunt Ellen exclaimed. «I guess I'll hit him for once, the scamp of a boy!» And out and down the orchard path the good lady flew, before any one could speak a word. And there her children sat under a large pear tree, all nearly crying.

«O Mama! is cousin Annie killed?» little Mary asked of their mother as she approached.

«Killed! no, thank goodness, she is not killed; but I'll teach you, my boy, to behave another time!» and whack! down came the switch the mother held in her hand, on her son's head and back, before the poor boy realized fully what was going on.

«Mama, what do you whip me for?» Johnny asked as he jumped up, crying.

«Mama! what do you whip Johnny for?» the little sisters cried in chorus. «He hasn't hurt anybody!»

«Hurt no one? Why you might have killed cousin Annie, hitting her in the face the way you did!»

«Why, mama!» the children cried, «we were playing here, and Annie ran against the limb of that tree, you see over there, hang-

ing down so low." "And we couldn't help it," poor little Johnny added.

Just then Sister Buller, Annie's mother, came down the garden path.

"How is this?" Aunt Ellen asked. "My children deny having hurt Annie."

And Johnnie's mother's heart began to ache then, because of the needless pain she had given her little son.

"Oh! I have not used good judgment; I should have waited until I was calm, and not have acted so hastily," she thought. But it was too late.

Sister Buller motioned Aunt Ellen towards her. "I suspected the girl had told one of her falsehoods again," and the poor mother wept bitterly. "What shall I do to break the child of that evil habit? Help me sister, dear!"

"Where is the girl?" Aunt Ellen asked.

"In the house, all right."

"Let's go right in; and remember sister, be hopeful, you'll see, the Lord will help you."

"Why Annie!" Aunt Ellen said, "why did you tell us Johnny hit you?"

"I thought he did," the girl answered very sullenly.

"Now Annie, you know you thought no such thing," said Aunt Ellen. "You must tell us why you said it."

"I didn't like to say I was so clumsy, but I was sorry as soon as I had said it."

"But that's awful cowardly, to tell lies," said Aunt Ellen. And don't you know it is very sinful? Do you never ask the Lord to help you to overcome that evil habit?"

The girl's face began to soften, and Aunt Ellen continued, "I was just down and gave Johnny a hard whipping. I never thought that you could be so bad as to tell such a

falsehood. And now poor Johnny lies down there weeping, and his sisters are crying too, in sympathy. Don't you think such conduct grieves the good Spirit of the Lord, and the holy angels that are always taking notes of our actions? They must feel ashamed of you; and when you grow up, people will want nothing to do with you, if you go on like this."

The child's conscience pricked her. She cried, and cried, throwing herself on the floor and accusing herself, saying she was too mean to live. When nearly exhausted, she quieted a little and Aunt Ellen went on:

"Now, Annie, be a little woman. We should never give up. We should ask the Lord to help us overcome anything evil, and always remember, 'If at first you don't succeed, try, try again.' And if you'll pray and ask the Lord to help you every day, you will soon be a better girl. Now mama and I will kneel with you this time, and ask the Lord to forgive you and help you."

The three knelt down, and Aunt Ellen said to Annie, "That's a good girl!" The sisters then earnestly sought their Heavenly Father in behalf of the dear child.

Soon Aunt Ellen and the cousins took their departure. There was no more happy play for the children that day.

Sister Buller was much gratified to notice a wonderful improvement in her little girl, and began to entertain high hopes; when one day about three weeks later, the child came home from school hatless.

"What have you done with your new hat?" the mother asked, as the little daughter entered the house.

"Jimmy Johnson knocked it off my head

and threw it in the creek. I am so sorry! I liked it so well," answered Annie.

"Annie! are you sure now, that was the way it happened?" the mother asked.

The girl stuck to her story. Soon after, while Annie was upstairs changing her dress, little Jimmy Johnson came in.

"Sister Buller, ma sent me over with these strawberries. Hope you'll accept them. We picked the first today," was Jimmie's greeting as he presented the fruit.

Sister Buller was certainly greatly pleased with the present, but grieved about Annie's story.

After awhile the cautious mother asked James how he had got along in school.

"I didn't go today, I had to help ma with the strawberries," he answered.

James wondered why Sister Buller, all at once looked so sad. Just then Annie burst into the room. Seeing James she quickly retraced her steps.

"Funny girl!" said her mother. "She lost her new hat today, and I guess she feels badly about it. I hope, little James, that you can come over some other day and stay awhile to play."

Sister Buller went upstairs where she found her little girl lying on her face in a burst of grief and remorse,

"Mama! mama! do forgive me once more!" she finally exclaimed. "I have not prayed for a whole week. I thought I didn't need to, and that's the reason I forgot. I thought maybe you would scold about the hat; but I'd rather have you scold me a hundred times than feel the way I have since I came from school."

What could the mother do but embrace and kiss her penitent little daughter? Annie

never forgot that day, nor her prayers again. And she has overcome until now a more truthful girl cannot be found.

C. N.



TO THE LETTER-BOX.

Good Times in the Country.

THOMAS FORK, BEAR LAKE CO., IDAHO.

About two years ago we moved up here, and think it is nice to live in the country. I am nine years old, and in the summer time when the boys in town are riding bicycles, I can have fun riding horseback, helping to plow, or watching the colts and lambs play. In the winter we have sleigh rides nearly every day, going to school, Sunday School, Primary and Religion Class. And we can learn good things here just as well as in the city.

GEORGE HOFER.



A Tithe Payer.

GRANTSVILLE, UTAH.

It is my birthday, (January 7,) and I am twelve years old. I go to Sunday School, Primary and district school. I like my teachers very much. My school teacher's name is Miss Charlotte Rowberry; she is the president of the Primary also. My Sunday School teacher's name is Miss Lillian Halladay. I have only one brother, and a sister who is dead. I pay my tithing. There is no school on account of the small pox, but I hope it will start next week.

Your new friend,

IVA GEE.



Ray and Rhea.

LIBERTY, IDAHO.

I have heard mama read the letters in the

JUVENILE INSTRUCTOR and I thought I would like to write one. I have a little twin brother and sister. They are nineteen months old. Their names are Ray and Rhea. I am seven years old, and I go to Sunday School and Primary. We live over a mile from the school house.

Your friend,
LIDDIE McMURRY.



A Snow Storm in St. George.

This is the first time I have written to the letter-box, and I am twelve years old. We were going to have a Primary dance on the second of February, but something unusual happened in Dixie the night before. When we got up in the morning, the ground was covered with snow and snow was still falling, making it very wet and disagreeable for dancing. So the Primary teacher concluded to postpone the dance till more pleasant weather. But we are thankful for the snow.

I am your friend,
JETTA ATKIN.



Left Motherless.

RICHMOND, UTAH.

My mother died October 4, 1899. She was forty years old and left a little baby girl one week old. My larger sisters have raised her, she was sixteen months old on the 27th of January. I am nine years old. My papa will be forty-three years old the 30th of June.

IVIE BURNHAM.



Obey Your Parents.

BRYAN, IDAHO.

My dear little readers: I have been left twice without a mother, and I want to say to

all children, we should be careful to obey our parents while they are with us. For when they are gone, it causes painful regrets to think of ever having disobeyed them. I am twelve years old. My father and my teachers are kind and teach me to be good and kind, especially to the aged.

LOLA LINDSAY.



On a Ranch.

KAMAS CREEK.

Mama and grandma want me to write. My brother and I have fourteen lambs. We got them from the herd our papa takes care of. They had no mamas to feed them. We live on a ranch fourteen miles from any ward, but we went to meeting sometimes in warm weather. I am seven years old.

JOHN W. DAVIS.



Visited California.

FOUNTAIN GREEN, UTAH.

Five years ago now I was in California with my papa who was there on a mission. We had a very nice time. We saw the Seal Rocks and the Golden Gate Park. We were also in Sacramento. Mama and LaVere were also there. We live nine blocks from Sunday School, but I go every Sunday, and I go to Primary too. I am ten years old.

EMILY ANDERSON.

CORRECTION.—Miss Nettie Kinersley disclaims the authorship of the words of the Hymn "The End of the Way," and set to music by Elder C. J. Thomas, and published in No 3, of the present volume of the JUVENILE INSTRUCTOR.

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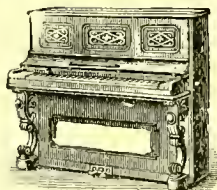
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In March 1st issue of this magazine we offered a cash prize of \$10.00 to the boy or girl who would make the most number of English words out of the letters composed in the word BROMO LAX. Every mail brings answers to this contest and some of them contain labels taken from the box of another cold cure. These cannot be accepted. We must have the label from BROMO-LAX. If you cannot get it from your dealer have him get it for you, if he won't get it for you, send 25 cents in stamps to the Z. C. M. I. Drug Store, Salt Lake City, or to P. O. Box 1094 when you send your list of words and you will get a box by return mail, and also have your name and list entered in the word contest. This contest ends on April 1st and the name of the prize winner will be published in this magazine April 15th. Do not delay, send in your list at once. Remember this contest is guaranteed to be genuine by the manager of this magazine. Somebody is going to get the \$10.00, why not you? See JUVENILE INSTRUCTOR of March 1st for particulars. Be sure you get BROMO-LAX—tell your dealer you want the LATEST AND BEST COLD CURE MADE—BROMO-LAX. Contains no quinine—cures colds in a few hours.

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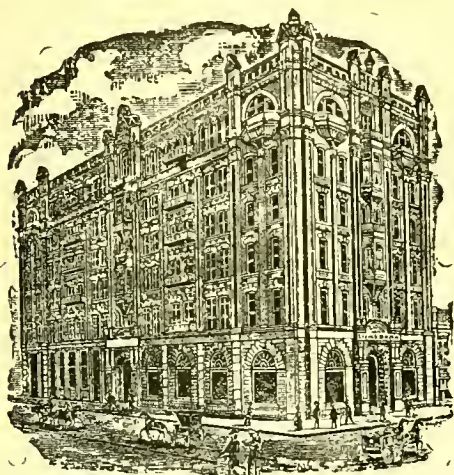
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CURRENT

TIME

TABLE.

LEAVES SALT LAKE CITY.

No. 8—For Grand Junction, Denver and points east	8:30 a. m.
No. 2—For Provo, Grand Junction and all points east	8:15 p. m.
No. 4—For Provo, Grand Junction and all points East	8:21 p. m.
No. 10—For Bingham, Lehi, Provo, Heber, Mantli, Belknap, and Intermediate points	7:50 a. m.
No. 8—For Eureka, Payson, Heber, Provo and Intermediate points	5:00 p. m.
No. 8—For Ogden and the West	11:00 p. m.
No. 1—For Ogden and the West	1:00 p. m.
No. 5—For Ogden and the West	9:45 a. m.
No. 42—For Park City	8:00 a. m.

ARRIVES AT SALT LAKE CITY.

No. 5—From Provo, Grand Junction and the east	9:30 a. m.
No. 1—From Provo, Grand Junction and the east	12:45 p. m.
No. 3—From Provo, Grand Junction and the east	10:50 p. m.
No. 9—From Provo, Heber, Bingham, Eureka, Belknap, Mantli, Intermediate points	6:00 p. m.
No. 6—From Ogden and the West	8:20 a. m.
No. 2—From Ogden and the West	3:05 p. m.
No. 4—From Ogden and the West	8:10 p. m.
No. 7—From Eureka, Payson, Heber, Provo and Intermediate points	10:00 a. m.
No. 41—From Park City	5:45 p. m.

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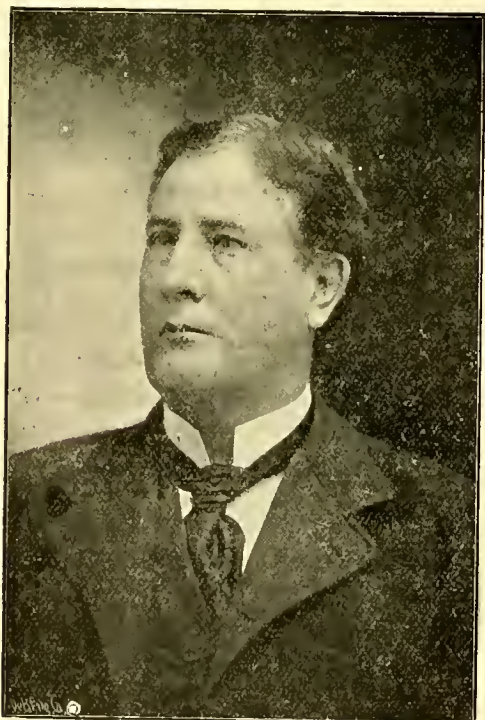
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SPECIAL NOTE. ❁ ❁ ❁

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Prize Puzzle Department.

Answer to Rebus in No. 5:

"It was not and I said but or."

Sentence punctuated correctly:

It was not "and," I said, but "or."

BUT two answers were received with correct punctuation, these were made by LYMAN KAPPLE, of Payson, Utah, and ALBERT HARTER of Salt Lake City; the former dated March 3rd, the latter March 4th. In neither letter was the time required to study out the solution given, so we award the prize to LYMAN KAPPLE, Payson, Utah, and the prize for soonest puzzling the "Rebus," is awarded to MABEL PETERSON, Midway, Utah.

The names of those sending answers are herewith presented, and all names received up to March 15, will be published.—None after this date.

We thought to answer each person sending solutions, but find it too many, so will print their names instead. Next number, a Rebus will be given that will require more study than any yet presented. Look out for it!

2 - PRIZES GIVEN - 2.

Mabel Peterson, Midway, Utah.....2 min.
 Lucetta Jones, City.....5 "
 Geo. S. Taggart, Richville, Utah.....5 "
 Charles Ohran, Lehi.....5 "
 Heber C. Gailey, Kaysville, Utah.....5 "
 Mrs. M. E. Tinca, Goshen.....few "
 Mrs. T. Tobiason, City.....8 "
 Murray Jefferies, Grantville, Utah.....10 "
 Hyrum Ricks, Jr, Rexburg, Ida.....10 "
 David Ricks, Rexburg.....10 "
 Frank C. Davis, Centre Ward.....10 "
 Henry Anderson, Ogden, Utah.....15 "
 Mrs. Alice Robertson, Spanish Fork.....15 "
 Rozella Jones, East Bountiful, Utah.....15 "
 A. S. Fulmer, Mapleton, Utah.....20 "
 Chas. W. Booth, Spanish Fork, Utah.....30 "
 Vida Houtz, Springville, Utah.....30 "
 Laverna King, Kingston, Utah.....30 "
 Mrs. Amy S. Browning, Ogden, Utah.....30 "
 Clara Breinholt, Ephraim, Utah.....45 "
 Geo. L. Woodbury, City.....45 "
 Mina Boberg, Draper, Utah.....45 "
 Alvin Porter, Orderville, Utah.....5 "
 J. L. Workman, Rockville, Utah.....10 "


Geo. D. Ward, Elba, Ida.
 Ettie Bracken, St. John, Utah.
 Robt. H. C. Marchant, Peoa, Utah.
 Emma Pike, Logan, Utah.
 Lettie Critchlow, Hyrum, Utah.
 Jesse S. Hancey, Hyde Park, Utah.
 M. O. Heap, Aurora, Utah.
 Bertha Bartschi, Nounau, Ida.
 Elva Patter, Midway.
 J. W. Mendenhall, Mapleton.
 Jeanette Jones, Richfield.
 Fred Stimpson St. Anthony, Ida.
 Pearl Farley, Ogden.
 Ellis Powl-on, Goshen.
 Augusta Fairchild, Oakley, Ida.
 Res. Cecil Shipley, Paradise.

NO TIME INDICATED.

Mary Crockett, Preston, Ida.
 Jennie Rowe, Spanish Fork.
 Martha Fereday, Spanish Fork.
 Miss Eulalia Hobson, Ogden.
 Mrs. L. C. Ridges, Fairview.
 Adelaide Fuller, Mesa, Arizona.
 Mary E. Anderson, Huntsville.
 Mrs. Barbara Bowen, Tooele.
 Lewis J. Bowen, Tooele.
 James Tweedie, Summit, Iron Co.
 Lucy A. Burr, Fruitland, New Mexico.
 Hortense Spencer, Taylorsville.
 Edward P. Lyman, Bluff.
 I. Bliss Roberts, Wellington.
 Isaac Melvin Dana, Mesa, Arizona.
 Moses Nelson, Ephraim.

ONE HOUR AND OVER.

Emily Bench, Axtel, Utah.
 Lott e Busch, Spanish Fork, Utah.
 Alvin S. Sundberg, Pleasant Grove, Utah.
 Wm. Martin, City.
 Mabel Anderson, Manti, Utah.
 Caddie Thatcher, Logan, Utah.
 Benjamin F. Tanner, Ogden, Utah.

 Look on the "Bromo Lax" page of this number, some of our readers do not understand what to do. "1000 Young Americans" can make money by looking up Smurthwaite's ads. People's Cash Store also have a chance for young ladies.—Look it up.

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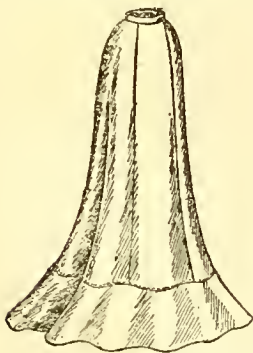
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Ladies' Seamless Hose.....	.8½c
Extra Good Seamless Hose, Double Heel and Toes worth 20c for.....	.12½c
Ladies' Long Sleeve Under Vests.....	.12c and up
Children's Underwear.....	.5c and up

Men's and Boy's Caps only.....	.10c
Men's Regular \$1.50 Fedora Hats.....	.75c
Men's \$2.00 Stiff Hats.....	1.25

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Men's Shoes, worth \$1.50 for.....	.98c
Men's \$2.00 Shoes for.....	\$1.48
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Ribbons, Laces and Flowers at Special
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Largest Book Concern in the State,

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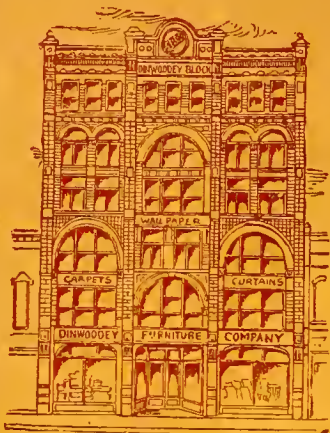
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I.